

cand "Real Folks." In a little brochure which admits and explains the exceptional, established by science. This is the attitude of Mrs. Whitney holding to the general conclusions established by science. This is the attitude of Mrs. Whitney. She neither early generally known as Christian Science and the mysticism from which such charlatans as Mrs. Eddy and Dr. Dowle borrow some of their ideas. Mrs. Whitney has not been in the habit of writing sermons or moral essays, or taking any part in public controversies. Although her imaginative insight into the laws of soul development has made her always something of a mystic, and prevented her from accepting any of the rigid and stereotyped forms of orthodoxy, she has hereofore contented the self with allowing this insight to guide and enrich her litterary ability, and all her stories have been more or less characterized by a keen sense of the relation between spirtual and natural laws. They have been religious in the best sense of the world, without being pious, and in them she has shown how religion can be brought into daily life in an ennobling and uplifting way, without cheapening religious phrases by making them squalid and common shibboleths. The tolerance, gentleness, breadth of view, made evident in these books also permented the little work which she has shown how religious can be brought into daily life in an ennobling and uplifting way, without cheapening religious phrases by making them squalid and common shibboleths. The tolerance, gentleness, breadth of view, made evident in these books also permented the little work which she has shown how religious extraction because of the stream of the proper source of the world. In connection with the interpretation of the true, original meaning of the lord's Supper it may be interpretation of the true, original meaning of the Lord's Supper it may be interpretation of the true deal of the proper day of the father of a family, without the ald of the pretation of the same prival and screen in the proper day of the fathe of view, made evident in these books also Mrs. Whitney has not employed this some permeate the little work which she has what dangerous weapon, and there is noth-now brought out, and it is, altogether, the best refutation of Christian Science which devout. She says:

The two halves of the map of the world were very puzzling to me when I was a child. I could not by any mental stereoscopy resolve them into a globe.

And as

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It seems to me that is the way many persons look at life and the truth of living. They flatten it out on to a plane, and make two level, separate rounds of it, instead of the beautiful unity of a sphere.

Eastern and Western they call the two halves of the earth. Spiritual and Material they call the two halves of our existence. Out of this expandence grows all mistake of distance, non-relation, opposition.

It used to seem to me that by this split map there was only one jumping-over place from round to round; at the equaler twenty degrees of lengitude west from Greenwich. Everywhere else if was a jumping off. It is apt to seem to us that there is only one jumping-over place from life to life. "As far as the East is from the West" is our apprehension of the states of our being. They are the Natural and the Spiritual We live availed in the cote, then by a nature point of contact we pass over into the other. I here is no instant nor fact of our consciousness, that has not both east and west, both harding the diver, both inner and outer, mevel with it, and inactive life, we deem of fact form the first of the earth, no instant nor fact of our consciousness, that has not both east and west, both harding and true goldene and the provided with the factors, in gening back and forth Practically, we ignore even coexistence; identity we do not dram of. And yet there is no particle of the earth, no instant nor fact of our consciousness, that has not both east and west, both harding the available of the earth, no instant nor fact of our consciousness, that has not both east and west, both higher and lever, both inner and outer, mevel with the factors of the earth, no instant nor fact of our consciousness, that has not both east and west, both higher and lever, both inner and outer, mevel with the factors of the earth, no instant nor fact of our consciousness, that has not both east and west, both higher and lever, both inner and outer, mevel with the factor of the eas

God is not to be shut out from the dullest consciousness of the lowest of creatures. At the looms of Time Evolution "weaves for God the garment thou seest Him by." Without God was not anything made which was made.

In him was life, and the life was the light of men, The trouble is only that God has not been recognized as the spirit of life, of light, of evolution. The theologians have been busy flattening out the world to suit their ideas of it, and their notions have so dominated the Western World, that this most simple and natural fact, that the word, the plan of development, is God, has been twisted into every conceivable kind of lie. Mrs. Whitney is, in her way, a poet, and the poetic temperament has al-ways refused to accept theological dogmas, but has gone straight to the truth. It was perhaps, the struggle between this in-stinctive perception of truth, and dogmatic

et Cowper.

After her statement of positive and simple beilef, Mrs. Whitney goes on to point out, gently but uncompromisingly, the out, gently but uncompromisingly, the fundamental error of Christian Science.

which darkened the life of the

It bares itself on the old fallacy of the two half spheres, set the one over against the other; the one bidden to ignore the other; indeed, the other totally and inconsistently denied. Here come in false doctrine, charlatanism, and the be-

geliment of the simple.
"God is all." That is true.
"Matter is nothing." That cannot be true.
If it is, then God's creation is a stupendous trick. That logic is as straight as a ray of light, or—since a ray of light is not per-fectly straight, owing to refraction—as in-evitable as the Rule of Three.

The author then goes on to show that there is no unremovable distinction between the "mortal mind" and the "spiritual mind." She admits that we may see only the base, material aspects of the world, but contends that when the soul and the brain are in accord, we see material things as interpretations, explanations of the divine law which shapes the universe. The former passes away, the Word, the in-dwelling idea, does not pass away.

Thus far her theory excludes only the bourd and indefensible declaration that there is no such thing as matter, and that the universe is an illusion. She declares that matter exists, was intended to exist, and will exist, as an object lesson, a parable for the education of the soul. There is some difference between this and the statement that the whole creation is a gigantic practical joke. There is the whole of what may be

called Christian mysticism in the conclud-ing page of this chapter:

Doubtless the power of God can do without in earn to receive, even in all our mortal ce, the inward nourishing that it all

God divides himself in the material. He is "broken for us" into morrels that we can receive him by. He pours himself into the little limit that is our cup of life, that we may drink from it of the tullness of his own measureless life. of the fullness of his own measureless life. Il we refuse the bread, saying it is naught? Il we thrust aside the cup, and let the wine

The Mystic and the Charlatan.

Christian Science has been carefully dissected, analyzed, and exposed in its entirety to the reading world, and the person who has done this thing is Mrs. A. D. T.

Whitney, known for many years as a writer who has done this thing is Mrs. A. D. T. miraculous have been performed, through Whitney, known for many years as a writer of charming books for girls. She is now it is idle to deny these, or to assert that whitney, known for many years as a writer of charming books for girls. She is now more than seventy years old, but her last story, "Square Pegs," shows no diminution of the delightful qualities which endeared her to the readers of "We Girls" and "Real Folks." In a little brochure which admits and explains the exceptional case. The cally right view is that large tolerance which admits and explains the exceptional while holding to the general conclusions established by science. This is the attitude of Mrs. Whitney. She neither endorses nor condemns indiscriminately, and the literal and everlasting hell for not accepting the ordinances of salvation, it is die to deny these or to assert that telepathy, hypnotism, and even apparitions have absolutely no existence. But it is both idle and mischlevous to make a generally what those ordinances are. The plain old-fashioned teachings of corthodox church, as generally understood, are expressed by the remarks of Rev. Silliman Binglen, an Episcopal clergyman, which are here quoted in part: the influence of the mind over the body. It is idle to deny these, or to assert that telepathy, hypnotism, and even apparitions have absolutely no existence. But it is diepathy, hypnotism, and even apparitions have absolutely no existence. The plain old-fashioned teachings of corthodox church, as generally understood, are expressed by the remarks of Rev. Silliman Binglen, an Episcopal clergyman, which are here quoted in part: the ordinances are. The plain old-fashioned teachings of extending the ordinances are. The plain old-fashioned teachings of the orthodox church, as generally understood, are expressed by the remarks of Rev. Silliman Binglen, an Episcopal clergyman, which are here quoted in part.

now brought out, and it is, altogether, the best refutation of Christian Science which has yet appeared.

The brief preface is worth quoting in full, for the dignity and precision of its language:

In the following consideration of a subject to which much that is sure is involved with much that is sure is involved with much that is certainly open to serious question, it is very likely that some of the reasonings may be met, by those of the special faith discussed, with "Why, that is Christian Science!"

It is precisely in the hope that a reality of Christian Science may appear which shall be sufficient of itself to repudiate any dangerous admixture of cerror, that the study has been attempted. If there is repetition in the argument, it is the inevitable recurrence of the keynote, which rules and insists in every harmony.

There is a temptation to quote the whole book—it contains only 150 pages, and the pages are small, with wide margins—but the first part of the first chapter absolutely demands quotation, because it so nicely sums up the author's idea of the construction of the universe:

The two halves of the map of the world were very puzzling to me when I was a child. I could not by any mental stereoscopy resolve them into a globe.

And any again.

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And any depreciacing question—why, after all, heal? What is the restoring of the body, and of what account? If there is no pain there can be no well-being, no positive joy or comfort of health. And why do propoles and tachers of a

And again:

This is not a new theory. It is true poetry, and true religion. Buddha and
Brahm stand for it; Mohammed preached
it; the early Christian mystics taught it;
Goethe said it, and so did Carlyle, and
orthodox reader only that he do not insist on belief in non-essentials, and of the materialist only that he shall not deny the possibility of further discoveries in the line of psychological and philosophical

Christian Scientist denies that the material universe exists, and thus, as Mrs. Whitney shows, makes the laws of the spiritual world ineffective, not to say impossible She says:

Is the sign real, or a shadow? Here arises the unanswerable question. If pain and death are fabulous, what did the Son of Man suffer? What fabulous, what did the Son of Man suffer? what did He accept and share as part of His humanity? A deduction? Or did He delude the world by a pantomime of pain and death? One or the other concession, upon the theory that negatives the material, is inevitable. And in either case, what becomes of our belief in this Son of Man? What becomes of "Christian" Science?

There is much more of this keen questioning, and elucidation of the real, in the name of philosophy, the little book is full of true and beautiful ideas, the natural fruition of a long life of thought along this line. Over and over again, in her books for girls, Mrs. Whitney has sought to illustrate, by the incidents and relations of daily life, her belief that all human existence moves "toward one far-off, divine event," the perfection of the soul; and that all material things are object lessons of spiritual truths. It is her teaching, always, that faithful work, done either' for its own sake or the sake of others, unselfish living, high thought, truthfulness in word and act, are to be placed above all material gain, and result In the building up of the only thing in the universe that is worth the building—hu-man character. The good influence of these books, with their high ideals and sunny atmosphere, has been almost incalculable and although this little monograph will not reach exactly the same popularity as the romances and poems in which the author has voiced the same thoughts, it is to be hoped that many perplexed people, wonder-ing if there is no mean between the strict orthodoxy of their fathers and modern freak religions, or utter skepticism, will find in it considerable comfort and ent. (Boston: Houghton, Miffin

What Is Orthodoxy?

Dr. Heber Newton recently asserted that we are on the threshold of a great re-Doubtless the power of God can do without intermediates. Doubtless, so far as we can follow cause and effect, he has sometimes so acted, that we may know and believe that the power is in him, and not in the intermediates without him. We who believe in the whole beautiful unity of the story of Jesus Christ, believe that the Son of God, "knowing all things that the Father doeth," worked thus in what we call miracle: the direct, accelerated operation of the great causing force—the Werd—which, uttered slowly that we might spell its syllables, makes the world allve, and all life a miracle. We believe he did those things that we might leef the signal truth of this life and enter into it through consciousness of God in all things, from instant to instant, from pulse to pulse of our being. \* In sign of this he gave the bread and wine, that we might learn to receive, even in all our mortal sustensore, the inward nourishing that it all sustensore in the churches to find out where the ligious movement, the conditions of today Is the Church of the future to depend on the one or the other? Is there a common ground on which all can meet? Man prominent orthodox theologians declare that there is, and that it is the Apostles' Creed. But will that creed stand the test of reason?

Contents." is a little book by Archibald

"The Apostles' Creed: Its Origin and

Hopkins, containing exhaustive discussion of this question. He says:

In the proposal emanating from the Anglican Church, looking to the unification of the different Christian organizations, one of the indippensable conditions insisted upon is the acceptance of what is known as the Apostics Creed; and in very much of the theological discussion of the day, it is assumed that whatever else may have been shaken, that remains, and must remain, wholly, unalterably, and forever true.

Now the question is: If all the churches do sink their differences and unite on that creed, will they be any more likely to gain

When the reader has disentancled this somewhat involved but very emphatic statement of the Rev. Silliman Blagden's rendering of the gospel of good tidings, he will be able to judge for himself whether the higher criticism which contradicts that

gentleman is satanic or not. This, however, is a fairly accurate statement of the logical conclusion reached by a perfectly orthodox believer. If eternal salvation means anything at all, in the sense in which it is used by the Church, it means salvation from hell; and it behooves the Church to define just what one must believe to escape hell; what are the essentials and what the non-essentials. Sup-posing there is a hell, the average man certainly ought to take as much pains to escape going there as he would to escape the smallpox; and if belief in a revealed religion is going to save him, there ought to be absolutely no doubt as to what that revealed religion is. We will assume that it is summed up in the Apostles' Creed. The average man is first asked to believe that the creed will save him, and then he is asked to believe the creed. Is it a creed that one can reasonably accept? That is the question discussed by Mr. Hopkins.

His discussion is rather elaborate, perhaps needlessly so. Most men, after read-ing the statement of faith in question will be able to decide whether or not they be-lieve it. But it is interesting, neverthe-less, to consider all the pros and cons. The author first explains that the Apostler Creed is not the work of the twelve appeales, as many people think; but was evolved somewhere about the middle of the fifth century, and the Greek Church does not hold it at all. Therefore it was not formulated by any man who had ever been nearer to Christ, or the apostles, than we are to Columbus. Still, supposing the early Christian church to have been pure in Its spirit, and the makers of the primitive creed to have been holy men, their work would yet be worthy of reverence. But here is what Gregory Nazianzen said of the council which met in the fifth century and declared the Divinity of Jesus:

It would seem as though a berald had convoked to the assembly all the gluttons, villains, hars, and false swearers of the empire.

Apostles' Creed, article by article, very materialist.

Apostles' Creed, Matthew Arno d. Mr. Burroughs' view of creeds is this: and half a dozen philosophers have done He points out the manifest disagreements The great problem of the present age of the world is the reconciliation of material and spiritual laws. The extreme material salist denies the existence of the latter, and this takes the meaning out of life. which would not stand in a court of law today? Why should we believe that we shall be eternally lost if we do not credit statements which come from nobody knows where, and are, on the face of them, con-trary to reason? Finally, what is one to do with the fact that these statements, which we are asked to believe, do not agree among themselves? Which is true and which not? The most striking instance of this is the statement of the Imma ulate Conception. The only accounts of this are found in Matthew and Luke. One says that the angel appeared to Mary; the other

that he appeared to Joseph. Matthew class that Jesus was the son of David, this being the genealogy which would, ac-cording to Jewish belief, be that of the Messiah. But, he traces the genealogy contrast with the sham, philosophy of through Joseph. Consequently, Jesus was the son of the Holy Ghost, and also the son of the Holy Ghost, and also the son of Joseph, according to the teachings of the name of philosophy, the little book is full of true and beautiful ideas, the natural fruition of a long life of thought along this line. Over and over again, in the only testimony she gives—and she the only testimony she gives—and she should be the most competent witness—is directly in favor of the hypothesis that the Immaculate Conception never took place. Of this, and of the Resurrection and the Ascension, Mr. Hopkins naturally remarks: The simple fact that it can be honestly dis-believed and discussed now is one of the strongest arguments against it.

Of the later statements in the creed he takes up the "communion of saints," and here also he has some pertinent things to

Chief Joseph, the noblest red man in history or in remance, surpassed by few whites in ability as a soldier or in manly and magnanimous traits of character, was asked recently in regard to his reported opposition to the introduction of schools. He said:

He said:
"No; we do not want schools or school houses on the Wallowa Reservation."
"Why do you not want schools?" asked the commissioner.
"They will teach us to have churches."
"And why do you not want churches?"
"They will teach us to quarrel about God as the Catholies and Protesiants do on the Nez Perces Reservation and other places. We do not want to learn that. We may quarrel with men sometimes, but we never quarrel about God. We do not want to learn that. "The comparison of the comparison

That is the way the "communion of saints" looks to an outsider. In the concluding chapter of the book there are two or three significant things. One is a definition of the attitude of the average Christian by Prof. Harnack, of Berlin, one of the leaders of the Lutheran

Established Church. He says: The acceptance of the Apostles' Creed in its and acceptance of the Apostes Creed in its literal meaning is not an evidence of full Christian and theological growth. Rather, on the contrary, a Christian thoroughly trained in the knowledge of the Gospel and in the history of the church must take offence at saveral statements of this confession. However, such a trained Christian can also, from a historical point of view adjust the statements of the creed to his

were not "true believers," and enquires what the orthodox church can show to match that?

This book does not contain a great deal that will be new to the average skeptic, for he has been over all that ground before. But it would be a very good thing for the Christian Endeavor Societies to take it up, read it thoroughly, discuss it, and see if they can refute its arguments. There is a spirit of Christianity which has survived, and will survive, all the wranglings on account of it; and it is about time to discovered since Darwin's time, and cover and define the really valuable elecover and define the really valuable ele-ments in this faith, and sift out the non-essentials. The religion of the future will have to be reasonable, and it will have to be spiritual, not material. The creed will have to involve spiritual truth and not material impossibilities. (New York: G. P. Putnam's Sons.)

A Naturalist's Religion.

A little book of essays, under the title "The Light of Day," by John Burroughs, has just appeared, and will interest many readers from the fact that it is a new deas seen "from the naturalist's point of

Mr. Burroughs' arguments are, as he says, aimed at theology rather than re-

ligion. He says:

nature of a connected argument, being separate papers, gathered and arranged into are characterized throughout by caim and clear-sighted judgment, by broad-minded tolerance, and by earnest desire for truth.

Mr. Burroughs is not bitter against any-body. He is inclined to be a little satirical in his remarks on the work of Prof. Henry Drummond, which he dubs an attempt to prove that

in the laws and processes of the physical universe that which is science at one end is Scotch Presbyterianism at the other.

religion, for at their inmost they are one; but Drummond tried to reconcile Darwin with Calvin, and it would not go. Mr. Burroughs' idea of natural law in

the spiritual world is something slightly different. He says: Science knows God, too, as law, or as the force and viriality which persade and upheld all things; if knows Jesus as a great teacher and prophet, and as the Saviour of men. How? By virtue of the contract made in the Council of the Trinity as set forth in the creed of Calvinism? No; but by His unique and tremendous announcement of the law of love, and the daily illustration of it in His life. Savienten by Jesus to aircrition welf. His life. Salvation by Jesus is salvation by self-renunciation, and by gentlanes, mercy, charity, purity, and by all the divine qualities lie illus-trated. He saves us when we are like him—as tender, as charitable, as unworldly, as do-voted to principle, as self-sacrificing. His life and death do inspire in mankind these things; fill them with this noble ideal. He was a soul impressed, as perhaps no other soul ever-had been, with the onenes of man with God, and that the Kingdom of Heaven is not a place-but a state of mind. Hence, coming to Jesus is coming to our truer, better selves, and conform-ing our lives to the highest ideal.

How does this compare with the gospel tion of the European type. The tribes of love and mercy as defined by the Rev. which went northward, and settled in

That the emotions and promptings of the soul, of deeper birth than reason, are true; that this sentiment takes on various forms, which may or may not be correct, and that the instinct tends more and more to purify itself and rises more and more to the onception of the fact that the Kingdom of Heaven is within, and not without,
"The Kingdom of Heaven is within;" man and God are essentially one; the great announcement of Jesus was the law of love. That is Mr. Burroughs' idea of re-

"I believe in the Immaculate Conception; the crucifixion, the resurrection, the as-cension; the resurrection of the body." That is a part of the Apostles' Creed. Which is nearest the teachings of Christ?
In the essay "Natural Versus Supernatural" Mr. Burroughs discusses the mira-

cles, vicarious atonement, baptism, and other things bearing on the supernatural, He asseverates over and over again that the actual teachings of Jesus do not emphasize the necessity of belief in the supernatural, and that the elaborate system of theology which is called Christianity is not a part of the real Christian faith. But some may ask, Why, then, did a just God allow all this mass of myth and miracle to become mixed up with it? This is what Mr. Burroughs has to say on that point:

I think it is in accordance with the rest of our knowledge that Christianity could not have made its way in the world, its superior ethical and moral system could not have gained the ascendancy, without the cloud of myths in which it was enveloped. What a seal of authentication is put upon it by the myth of the resurrection of Jesus! How this fact sturs and overwhelms the ordinary mind! Was it Talleyrand who replied to some enthusiast who proposed to start a new religion, that he advised hum to begin by getting himself crucified and to rise again on the third day? As a new cult founded upon reason alone, or as a natural religion alone, Christianity could not have coped with the supernatural religions that then possessed the world. Men's minds were not prepared for it, and it is probably equally true that the mass of mankind are not yet prepared for a religion based upon natural knowledge alone. But the time is surely coming, and natural science is to be the chief instrument in bringing it about. The religious sense of man is less and less dependent upon thaumaturgical aids. It is beginning to hear God in the still, small voice.

It would probably astonish some of the I think it is in accordance with the rest of on

It would probably astonish some of the orthodox people who have so much to say about belief in miracles being essential, to be told that they are of the generation which demands a sign, while this man of science, who so quietly asserts that "the kingdom of God is within you" is the real Christian, but it certainly looks like that. Mr. Burroughs denies that there is any real feud between religion and science; he compares the reasoning and the intuitive pirt of man's nature to the different colors of the solar spectrum, his thirst for exact knowledge corresponding to the red rays of the spectrum, and the violet rays, at the other end, being analogous to that part of his nature which we call the spiritual. But it is all one, and faith, after all, is science. The only war which he recognizes is that between true and false science; between the rational religious faith of today, recognizing God in everything, and proved at every step by correlating facts in natural law, and the supernatural theology, whi h the church must take offence at several statements of this confession. However, such a trained
Christian can also, from a historical point of
view, adjust the statements of the creed to his
own faith.

That is, he can consider that they mean
just what he happens to believe. It may,
in spite of appearances, be honest for a
man to say that he believes a thing, and
make a mental reservation, but the average intelligent man would be inclined to
ask whether it would not be as well to
have a creed that did not need quite so
much adjusting.

Another interesting passage is that in

certain lines of evidence not presented by him. It is one of the best bits of work in the line of popular science which can be found in recent literature. The first chapter is a very brief discus-

sion of evolution versus creation, and in it will be found the information that it has been recently discovered that the opening chapters of Genesis are a restatement of Babylonian cosmogony as given in an epic poem considerably older than the Bible. This would make them, considered as his-tery, of about the same value as Homer. The vestiges of man's ancestry are dealt

readers from the fact that it is a new de-parture for the veteran naturalist. It con-tains several essays on religious questions pineal gland, the thyroid and thymus pineal gland, the thyroid and thymus glands, and the peculiar valvular arrangement of the veins in man's body as proofs that man himself is a sort of fossil bed, containing positive proofs of his descent from the lower animals. The valves in the veins are especially interesting in this connection. These are intended to permit the free upward flow of blood toward the heart, and resist its descent, thus aiding its return from the extremities. It is explained that this rule holds good throughout the guadruneds: that the vertical veins says, aimed at theology rather than religion. He gays:

Theology passes; religion, as a sentiment or feeling of awe and reverence in the presence of the vastness and mystery of the universe, remains the old theology had few, if any, fast colors, and it has become very faded and worn under the fierce light and intense activity of our day. Let it go; it is outgrown and outworn. What mankind will finally clothe themselves with to protect them from the chill of the great void, or whether or not they will clothe themselves at all, but become toughened and indifferent, is more than I can pretend to say. For my own part, the longer I live the less I feal the need of any sort of theological belief, and the more I am content to let the unseen powers go their own way with me and mine without question or distrust. They brought me here, and I have found it well to be here; in due time they will take me hence, and I have found it well to be here; in due time they will take me hence, and I have no doubt that will be well for me, too.

We are like figures which some great demonstrator draws upon the blackboard of Time. A problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt; what the problem is to be solved, without doubt;

a part with other figures, and to leave the board clear for other forms that are to embody hisber results and more far-reaching conclusions—is not that enough?

The essays in this book are not in the nature of a connected argument, being supposed to have existed upon earth at different times, and, moreover, that the regions in which man probably was evolved from the anthropoidal age were not favorantee papers, gathered and arranged into

one volume. However, they cover most of the ground, when taken together. They are characterized throughout by caim and are characterized throughout by caim and the origin of language, are then taken and the origin of language, are then taken and the origin of language, are then taken and the origin of language. up in turn. Each of these chapters is full of interesting information and specu-lation, and as one reads the theories which have been evolved to account for this, that, and the other fact in the growth of human intelligence, the his-tory of primitive man and anthropoidal ape, as the imaginative, intuitive and re-flective power of the scientific mind has constructed it with the few known facts Here he puts his finger on exactly the as bases, the conviction must slowly force weak point in Drummond's work. It is a bases, the conviction must slowly force itself on the unprejudiced mind that here all right to try to reconcile science and is the real grandeur and beauty of the story of creation. Besides this wonderful, infinitely varied, infinitely patient evolution of primitive human intelligence through thousands of years, Milton's pic-ture of the Garden of Eden looks like Mumbo-Jumbo work. The one is as grand as the solar system; the other as petty

as a child's cardhouse.

The author considers the first stages of human evolution to have taken place some-where in Africa, and he seems to be of the opinion that the Pygmies, or yellow-brown dwarf tribes found in eastern Ceneral Africa, are nearest to the original type. The true negro is not of these tribes. Mr. Morris thinks that most of the negro tribes migrated to Africa from India, at a much later date than that of the Pygmy evolu-tion, and that their racial characteristics were formed by climatic and other influ-ences. He regards the Mongolian as another branch, differentiated from the orig-inal Pygmy type and migrating eastward, to be still further modified by the climate of northern and eastern Asia. He then explains, in the next chapter, the evolu-tion of the European type. The tribes Not a very promising creed factory, certainly.

Mr. Hopkins then proceeds to discuss the
Apostles' Creed, article by article, very

Apostles' Creed, article by article, very

of love and mercy as defined by the Rev.

Mr. Blagden? Which is the chilliest and material? Yet Mr.

Burroughs would probably call himself a from escape when the great glacial movement began. They were thus obliged to defend themselves as best they might against the constant and steadily increas-ing cold. Their diet changed with the climate, and they put on clothes and lived in caves. Increased activity, forced upon them by the needs of their existence, begat increased intelligence, and the result was the European of today. Warfare also played its part in the development of hu-man intelligence. The last chapters are devoted to "The Evolution of Morality" and "Man's Relation to the Spiritual," and the author closes with the hint that man's relation to the spiritual world, and psychological investigation generally, present a problem even greater and more in-teresting than that involved in the study of the ancestor of the human race. (New York: The Macmilian Company.)

Literary Notes.

One of the complaints sometimes made about Sunday newspapers is that they contain little that is edifying from a religlous point of view. An effort has been made in the foregoing columns to present here a series of articles which will be thoroughly suitable for Sunday reading and deal with subjects which may profitably be studied by the most orthodox. It is quite certain that the topics dis-cussed in these books are of great mo-ment to the Church, and that the settlement of the problems therein presented will affect very deeply the future of will affect very deeply the Christian organizations. It is of importance, then, that Christian people should inform themselves on these subjects, not only as they are viewed from the ecclesiastical point of view, but as they are presented by those not ecclesiastical in their habits of thought.

In a paper on "Southern Literature" the current number of the "Forum," Dr. Benjamin W. Wells, professor of modern languages in Suwanee University, reviews the contributions made to American literuture by Southern writers since the war. His critical faculty seems to be considerably better than his memory, for the article is speckled all over with inaccuracies. He calls Miss Howard Weeden "Horace," and, ignoring the fact that the author of the Goodness of St. Rocque" dedicated book to her husband, insists on calling her "Miss Dunbar" several times. there are other pieces of misinformation

"The Bennet Twins" will soon be published by the Macmillan Company. author, Grace Marguerite Hurd, has for some time been on the staff of the "Bos-ton Transcript," of which paper her father is the literary editor.

The Macmillan Company have in press a new work by Prof. Nash, author of "The Genesis of the Social Conscience." upon "The History of the Higher Criti-cism of the New Testament." This new volume of Prof. Nash's is one of the New Testament Handbook Series, and promises to be of exceptional interest. Prof. Nash has given something more than a mere statement of the various schools of criti-cism, and has produced what is in fact a

much adjusting.

Another interesting passage is that in which Mr. Hopkins gives the names of something like 200 famous and useful men of all ages since the Reformation, who

CURRENT VERSE.

Poet and Potentate. A poet at my portal? Ho! Summon our household, knight and knave. Let trumpets from the towers blow, Strew rushes, make the chamber brave.

What say you, hath he garb of green Sliken and ample, folding down Straightway from off a lordly mien; Are laurels woven for his crown?

Are gems set deep upon the hand That idles with the strings divine; Do straining leopards lead his band, Are bearers bent with skins of wine? Go forth and greet him! Ho, my staff, Mine cranines. Bid my queen attend! A Poct? We share love and laugh. And lift the cup till ampught end,

Spread napery, frim the banquet wicks, Make reacy truits and cates of price, Let flow the vats, and straightway mix A costly vintage rich with spice.

Lo, he has journeyed; make him ease of scented waters, incer sweet; Forget no maiden ministries; With unbound milets dry his feet. Music! Bring viols of tender tone, Low-treathing horns, the silvery harp No clamor, no bassoon to mean, No hautboy anudeering high and sharp.

He enters, say you? Truth, but where The Ethiops that should nit his train, The rhytimic dancers ankle-bare, The glow, the secut, the sapphic strain?

Alone, in simple tunic grey!
No harp, nor any leaf of green—
'Tis but a whim, an antic play,
A masque to mock as of our spicen,

Bid him ascend beside us here, Greeting, Sir Poet, joy and health, But an you come to dwell a year This r.aim were barren of its wealth,

Full many a moon we droop and die; A very winter chills our wit; Laughter we crave, the twinking eye And fond romance in passion writ. God save us, thou hast come from far! Ay, traveled many leagues, my Lerd. And much have seen? Ay, stream and star, And mid-wood green and shadowed sward.

Then sit and tell us-eye and hand And voice a triple music—Yea, My steps have measured many a land Where beauty waits beside the way.

But what of dogging ballads sung, And roses reddening every road, And wreaths from castle casements flung, And ribboard towns that flocked abroad? Nay, these I knew not, save you, Sire; I kept the byways sweet and still, My feet were friendly with the mire, My house is but a roofless hill.

My dance is when the tiptoe sun Makes merry through an caken wood, My roses round the thatches run, The brier berries are my food;

For music, just the nightingale— Nay, 't is a jest. Ho, summon up His people. Ere we hear the tale Let's cut and empty out the cup!

Nay. Sire, my people are but such As fluted once on sylvan reeds: Seers who feit the finger-touch Of Pan and played of mythic deeds; Or such as walk the moving air With rumor of the might of old, Of wisdom that was once despair, Of love a thousand lutes foretoid.

Marry, his wit is passing rare— A merry fellow!—Nay, the quip Hath lost its savor Sire, I fare Alone, what faithfuller fellowship?

Alone I won the silences, The summits of the sovereign mind, And backward, like ascending seas I saw the moving millions blind—

For Nature loves no go-between

Save you, Sir Bard, 't is song we crave, No sermon. Ere the banquet chill Get down and dine, dery the grave, Pour wine within, the flagen fill!

Ho, draw the silks, the tapers touch; Poet, behold, the lackers bow— Nay, Sire, I tarry overmuch, A simple crust were sweeter now.—Harrison S. Morris in the Atlantic. The Hour Loveliest. Life gave her many gifts, fine years, and great, Contented days, and hours beautiful; Yet only one she hungered to retain—
A day that haunted her like some refrain Sung by a sea wind when the moon is full;
An hour that she yearned to live again, Scarce knowing why the wish, and wondering That memory should hold so small a thing.

And that, a day a little sun-browned child,
I'rone on the warm sand, marked the argosy
Of white-sailed clouds, and heard a slow wind
pass
Like a long whisper, through the sharp, salt grass,
And watched the white-waved wonders of the

A little, barefoot child, who never guessed That she lived then her hour loveliest.

-Theodosia Pickering Garrison, in Truth.

When the Caddle Is Over the Hill The links are a vision of purple and brown,
Where curious ventures befall;
O'cr slope and o'cr level, o'cr crest and o'cr down,
We follow the mischievous ball.
The sun is aslant on the dunes and the gorse;
I see, with a mystical thrill,
A "harard" that whits near the end of the course
When the caddie is over the hill.

Oh, dear little figure in scarlet and blus,
With graces bewitching endowed,
'Mid drives and 'mid foozies, I wonder, Jo you
Consider the cardine a crowd?
Is it golf, do you think, to whose magic we yield?
Can golf such enchantment instill?
Will what I am asking be sweetly revealed
When the caddie is over the bill?

The caddie, a laddle more faithful than wise, With ears of capacity strange;
With sharp, telescopie, and Argus-like eyes
Posessed of embarrassing range—
I wander if he has the shrewdness to know
I'm biding the moment until
'Tis proper we panse in the valley below,
While the caddic goes over the hill?

The links are a glory of marvelous green.

Who says it is late in the year?

Why, spring has returned! Just for lovers, ween. ween.

The larks and the cowslips are here.

For, ah, I have learned from the lips of the mai

She fully agrees, with a will.

That ours is a game mest entrancingly played

When the caddle is over the hill.

-Edwin L. Sabin.

Under Poot. A little path runs down the hill, And tip-toes o'er the bridged brook; Where waits a clear and quiet pool, In which my love may pause to look.

Beyond-it slowly climbs again, Resting a moment in the shade, Before it winds its willing way Through Sunlit fields, to my dear maid. It waits around her cottage door,

Then sadly trudges on-alone-To tell the doleful tale to me, To run so quickly down the hill.

I would not pause at oralge or peat,
But climb the steep, with right good will.

Then onward to her wicket gate: There rest within-good sooth to tell— The fitting end of every path, Is where my love may choose to twell.—Aldis Dunbar in Truth.

Waking at Night. When I wake up alone at night
I feel as if I had no eyes;
I stare and stare with all my might,
But only blackness round me lies.

I listen for the faintest sound.

And, though I strain with either ear,
The dark is silent all around;
It's just as if I could not hear. But if I lie with limbs held fast,
A sort of sound comes like a sighPerhaps the darkness rushing past,
Perhaps the minutes passing by;

Perhaps the thoughts in people's heads, That keep so quiet all the day, Wait till they're sleeping in their beds, Then rustle out and fly away!

O else this noise like whirring wings, That dies with the first streak of light, May be the sound of baby things. All growing, gre wing in the night

Children, and kitty cats, and pupe, Or even little bads and flowers, Daisies perhaps, and buttercups, All growing in the midnight bours

And yet it recess of me a part,
And nothing for away or queer—
It's just the beating of my heart,
That sounds so strange as I lie here!

I do not know why this should be When darkness hides the world from sight, I feel that all is gone but me— A little child and the black night, —Mabel Dearmer, in Pall Mall Gazette. NOTES AND QUERIES.

What is meant by the honors of war? BALL. Marks of respect paid or concessions granted to a defeated enemy. They vary a great deal in different cases, and are fixed by the successful commander.

Is the crabapple a native of this country?

The cultivated sort is a native of Si-beria, but there are at least two crab-apples that grow wild here whose fruit is more or less prized.

Was there ever employed in scientific warfare a projectile consisting of two cannon balls chained together? C. O. F. Yes, this is the chain-shot, which was

much used, especially in navies, in the days when men-o'-war were built of wood and engaged at very close quarters. Can a pension be drawn outside the United States without the pensioner becoming a citizen? S. C. M.

Yes; many pensions are regularly paid to people (mostly widows of soldiers) living in Europe. It is a peculiar system, and from a certain standpoint all wrong.

When was the first United States flag raised? 2. Who said: "I am not a Virginian, but an American?" E. A. On August 3, 1777, at Fort Schuyler, New York, which was a military post on the site of the village of Rome. 2. Patrick Henry, before the Virginia Convention of 1774.

What are the comparative weights of ice and water per cubic foot? T. P. Unless you are engaged in calculations demanding nice accuracy, you may take ice at 57.5 pounds the cubic foot, and water at 62.5. Water increases in weight from 62.417 pounds, at 32 degrees Fabren-helt, to its maximum density of 62.425 at 39.1 degrees, and then gradually decreases to 59.853, its weight at the boiling point.

What is the mechanical system of the mail tube service now in operation in New York city?

O. B. L.

The propelling power is compressed air, and the tubes through which the cylindri-cal carriers are shot are eight inches in diameter. Though the apparatus at way-stations and termina's is too complex for description here, its chief principles are old ones, novelty coming only in small improvements on previous pneumatic car riers.

How many bales of cotton are produced in the world and how many by each country? What is the consumption by countries? H. C. R.

Last year's consumption was, in thou-Last year's consumption was, in thousand bales, Great Britain, 3,519; the European continent, 4.836; the United States 3,553; India, 1,297; other countries, 727. Our crop for that year was 11,235,000 bales. The world's cotton is produced in about the following proportion: The United States, 20; East Indies, 1; other

What is the force, in pounds to the square foot, of wind blowing thirty, forty, fifty, and sixty miles per hour?

miles per hour?

Wind pressures are much modified by cushions of still air held on exposed surfaces and by eddies at the margins of those surfaces. The following figures are based on the Robinson agemometer, and while lower than those cften given are fairly reliable: 30 miles, 2.64 to 4.24 points to the source foot. 40 miles, 4.14 to 5.15 miles. square foot; 40 miles, 4.44 to 6.4; 60 miles, 9.22 to 11.9.

Did the United Strtes buy California from Mexi-co, and if so, what was the price paid? 2. What are the three great annual feasts of the Jews, and when is each celebrated? 3. What is the difference between a proscuche and a synagogue? S. C. B.

Mexico had to cede California to us as a result of the war of 1846-47, but this country paid Mexico \$15,000,000, and assumed certain claims of our citizens against her, these amounting to more than \$3,000,000.

2. The Passover, lasting seven days and beginning on the evening of the 15th day of the Jewish mouth of Nisan; Pentecost, one day, commencing on the evening of the 7th of Sivan, and the Feast of Tabernacles, seven days, beginning on the 15th of Tisri. According to our calendar these are movable feasts; this year they fall, respectively, on April 14, June 3, and October 8. Orthodox Jews celebrate two days for Pentecost and eight days for each of the others. 3. The synagogue is the building or place of meeting for Jewish worship and religious instruction. The proseuche is a Mexico had to cede California to us as a religious instruction. The proseuche is a place of prayer, distinct from synagogue and temple, and usually roofless and rural.

Will you sketch the life of Andrew Carnegie?

He was born at Dumferline, Scotland, November 25, 1835, and came to this country in 1845, settling at Pittsburg. Two years later he was attending a small stationary engine. He was in succession telegraph messenger, operator, clerk to a sup rin-tendent of telegraph lines, and division su-perintendent of a railroad. The nucleus of his fortune came from the introduction of sleeping cars. With others he bought for \$40,000 oil lands that paid cash dividends of over \$1,000,000 in a year. Soon afterward he began investing in rolling mills.

I have a stiver medal that was found in an In-I have a silver medal that was found in an Indian chief's grave in Mississippi, sixty or seventy years ago. On one side is the head of Jefferson and the inscription "Thomas Jefferson, President of the United States, 1801." On the other are a hatchet and a pipe crossed, blade and bowl turned down. Beneath are two classest hands, one with three bars on the siceve cuff, the other displaying an engic. The inscription "Peace and Priendship" appears on this side. What about this medal?

This is Jefferson's Presidential Medal, one of the series sometimes called the Indian Presidential medals. They began with John Adams in 1797, and ended with Zachary Taylor in 1849. All had the "Peace and Friendship" side, with occasional slight alterations. Why is iron ore first made into coarse cast from

even when intended eventually to become wrought fron? Why should not this be done by one pro-cess?

B. R. It can be done by one process, but not cheaply, nor is the product so uniform in quality. The disadvantages of the direct process are so many and so serious that it has practically disappeared as a means of manufacturing wrought iron for direct use. Inventors still regard its possibili-ties with great interest, but as yet they do not discover commercially valuable processes. Anyhow, their reward for success will be much smaller than it would have been years ago, for steel is now so cheap that it has in large degree driven wrought-

iron out of the market. In what three ways may a bill become a law according to the Constitution? 2. What was the Missouri Compromise? 3. What Presidents died in office and who succeeded them?

(a) By passage through both Houses of Congress and the approval of the Presi-dent. (b) By passage through both houses of Congress and repassage by a two-thirds vote in each house over the veto of the President. (c) By passage through both houses of Congress and the failure of the President to veto within the constitutional ten-day limit. 2. This question can not be satisfactorily answered in a paragraph. The Missouri Compromise and its repeal was one of the fruitful causes of the civil war. Consult a good history, of the United States. 3. William Henry, Harrison (succeeded by John Tyler), Zachary Taylor (succeeded by Millard Fill-more), Abraham Lincoln (succeeded by Andrew Johnson), and James A. Garfield (succeeded by Chester A. Arthur.)

When Ray Ewry made his record in the standing broad jump of eleven feet one half inches last season, was it measured from toe line to heel mark, or from heel to heel? Should distances on the running broad jump be measured from toe to heel? 2. Was Michael Sweeney's world's record of the property had been been to heel? record on the running high jump of six feet five and one-half inches made with or without weights?

The take-off for the running broad Jump is from a joist five inches wide flush with the ground. For six inches in front of the joist the earth is removed to a depth of three inches. The jumper most not touch the earth in this excavation, and measurement is from the outside edge of the joist to the nearest break of ground made by any part of the jumper's person. Ewry's jump was measured in this way. 2 Sweeney's record is six feet five and five-eighths inches, and was made with-